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The Way to Peace.
AND
Lamentation for the Fall of the
Righteous.

T W O
SERMONS

On Two Fast Days ;
January 16. The Fast for Peace.

AND
January 30. Being the Martyrdom of
King CHARLES I.

PREACH'D at
KINGSTON in Surry

By **THOMAS COOKE** Curate of
Kingston, and Ordinary of Surry.

L O N D O N,

Printed for *Samuel Keble* at the *Turk's-head*
in *Fleetstreet*, and *Henry Clements* at the
Half-moon in *St. Paul's-Church-Yard*. 17th.
Price 6d.

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TO THE
Worshipful the BAYLIFFS,

Together with the
Rest of the Corporation and
Inhabitants of **KINGSTON**
upon *Thames*.

GENTLEMEN,

THE usual Practice of Dedications in owning Favors receiv'd with Design of Encouraging more, I shall decline at present, and choose rather to publish your just and commendable Zeal, in being very lately so Industrious and Loyal in searching out the Instruments, that set up
those

Dedication.

those scandalous Libels openly in your Town, against our Martyr'd and present Sovereign; on the very Day we were deprecating the Judgments of God for that dreadful Murder.

May such Affection to the Government encrease more and more in you, and your Successors in Authority; And in order to this and every other good Work may you always be hearty in a strict and thorough Conformity to our Excellent Church; Which is, and shall be, the earnest Prayer and Endeavour of Your very Humble Servant

Thomas Cooke.

By

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*The Way to Peace Consider'd
and Recommended.*

I N A
SERMON
P R E A C H ' D in the
Parish **CHURCH**
O F
KINGSTON in *Surry*

January 16. 17th.

The **F A S T D A Y** for Peace.

By **THOMAS COOKE** Curate of
Kingston.

L O N D O N,

Printed for Samuel Keble at the Turk's-head
in Fleetstreet, and Henry Clements at the
Half-moon in St. Paul's-Church-Yard. 17th 17th.

The Way to Peace
John Wesley

SERMON

PREACHED IN THE
FARM CHURCH

AND IN TWO

OTHER PLACES

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PSALM CXXII. V. 6.

O Pray for the Peace of Jerusalem.

WHether *David* in his Prophetical Spirit foresaw the dreadful Judgments, and Calamities, that were to come upon His Nation, according to that affectionate Lamentation and Prediction of our Lord, *O Jerusalem, Jerusalem, your House is left unto you desolate*, Luke 19. v. 34, 35.

Or, in his religious and pious Zeal, was willing to prevent an earlier Infliction of those sufferings, and was desirous to continue their present happy State, and Security; or to procure for himself, and People, the peculiar great blessings here mention'd, which they, as well as we, did stand in need of.

The Advice, Direction, and Command, as a good, wise King, and a Prophet, that he gives thereupon is, wholly, and entirely with him to refer their Case and Condition to God, in the duty of humble Prayer and Supplication.

And tho' according to his own express Declaration, his strenuous Endeavours were not wanting to so good and desirable a Work: For he

tells us, *I am for Peace, and I labor for it*, Ps. 120. 6, or 7. Yet considering the great Difficulties, and Oppositions this meets with from the grand Enemy to Peace, and those that work under him; It is absolutely needful and necessary, as we may see more hereafter, for the promoting, and perfecting this happy Design; to excite with the greatest earnestness, and Application all true Servants of God, as David does here, *O pray for the Peace of Jerusalem.*

Whence I shall consider these Two things.

1st. What it is we are here exhorted, and directed to make the Subject of our Prayers.

2ly. How very reasonable and necessary such Devotions are upon this occasion.

Now as to the first of these, The Subject of our Prayer. There are these Two things remarkable; What we are to pray for, and for Whom, *Peace, and of Jerusalem; O pray for the Peace of Jerusalem.*

Peace in Scripture is taken in a more Large and Restrain'd Sense, always in a very good one.

The Consummation of all Happiness, and State of Perfection is signify'd by it. The *Gift of Peace* is the honourable Title ascrib'd to the Father, and his blessed Son our Lord, is term'd the *Prince of Peace*, 2 Thess. 3. v. 16. *Isaiah* v. 6. Of the righteous Man's reward it is said *He shall enter into Peace*, *Isai.* 57. v. 2. And the ways of Virtue, and Holiness, the true Wisdom, that lead to it, have their Denomination from hence, *All her Paths are Peace*, Prov. 3. v. 17.

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In a word, the most glorious Perfections of the Divine Nature, and the blessed Emanations from it; *Is the Peace of God which passeth all understanding*, Phil. 4. v. 7. This is the incomprehensible brightness of his Majesty; and hence the unspeakable happiness of his Servants.

Besides this supreme, general, and comprehensive, there is a Restrain'd Notion of Peace, that does particularly respect the Concerns of this present World; such as the Apostle directs us all to pray for; *That we may lead a quiet and peaceable Life in all godliness and honesty*, 2 Tim. 2. v. 2.

When the People of God can serve him without fear of Persecution, or Disturbance; and in secular Concerns, necessary while intangled in this World, can proceed without those unavoidable Injuries, and Interruptions, that attend Wars and Commotions. When we hear not the *pransings, or trappings of the horses, nor see the glittering sword, and the glittering spear*, as the Scripture speaks, Deut. 32. v. 41. Nabum 3. v. 3. Nor have the frequent, and dismal Enter-tainments of Fire, Bloodshed, and Destruction of Thousands, and Ten Thousands that fall, as Victims to Revenge and Cruelty; and can hardly rejoyce, even at remarkable Victories, dearly bought with the Blood of our Country-men, our Friends, and Relations.

These, and many more grievances of War, that we have neither time, nor inclination to rehearse,

rehearse, is what one wou'd think, all Men, did we not see otherwise, wou'd desire should be ended.

This is undoubtedly what *David* prays for, and invites his Subjects to pray for with him: *O pray for the Peace of Jerusalem, they shall prosper that love thee; Peace be within thy Walls, and prosperity within thy Palaces, v. 6, 7.*

So that the Peace here spoken of, is an ease and security to that Church, and Nation, and a Freedom from all Fears, and Sufferings, from Domestick and Foreign Enemies; *That there be no breaking in, or going out; that there be no complaining in our streets, as he saith, Psal. 144. v. 14.*

And tho' God, in Execution of the severe Sentence in the Matter of *Uriah*, pronounc'd by the Prophet *Nathan*. Now therefore the *Sword shall never depart from thine House, 2 Sam. 12. v. 10.* might deny *David*, as he did, the absolute Completion of this Blessing of Peace; yet that was fully accomplish'd in his Son's Days. (Which let us wish, and pray for in ours) For he had Peace on all sides round about him. And *Judah*, and *Israel* dwelt safely, every man under his vine, and under his fig-tree, from *Dan* even to *Beerseba*, all the Days of *Solomon. 1 Kings 4. v. 24, 25.* And no less, we shall see, is intended by this Direction and Advice of *David*, *O pray for the Peace of Jerusalem.* Whereby, as we shall find, is signify'd our Praying for the Peace of

1st. God's

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1st, God's Church, or true Religion.

2ly, Peace, or Union among the Professors of it.

3ly, A free and quiet Administration of publick Justice.

4ly, Safety, and Happiness to the Royal Throne. *O Pray for the Peace of Jerusalem, i.e.*

1st, For the Peace of God's true Religion establish'd among us.

And this besure was *David's* more especial Care ; who had such a fervent Concern for God's Church ; that, he saith, *the Zeal of thine House hath eaten me up, Psal. 67. v. 9.* His chief End therefore was to have them join with him in praying most fervently for this sacred House, and most solemn Service of God. And the very Title of this Psalm cou'd not but remind them of it ; being, as it's call'd here, *a Psalm of Degrees*, one of the 15 that was sung, or said, as they went to the Temple, on those sacred Steps, that struck the Queen of *Sheba* with such profound Admiration, and Amazement ; For in the midst of all King *Solomon's* Glory, *when she saw his Ascent, by which he went unto the House of the Lord, there was no more Spirit in her, 1 Kings 10. v. 5.*

This Psalm, assign'd and peculiariz'd to this so amazing and glorious Passage ; could not but remind them of what they were about ; and call upon them for their most ardent Prayers for this Temple of God ; and his Holy Worship.

Not the Occasion only, but the Matter of
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the Psalm does call upon them for this Part of Duty, at the very first Verse. *I was glad, when they said unto me ; let us go into the House of the Lord. Our Feet shall stand within thy gates, O Jerusalem.* So that Jerusalem here, is certainly meant of that chiefest Part, and greatest Blessing of Jerusalem, the sacred House, and solemn Service of God.

And that so certainly, and to such a Degree, that upon this sole Account he seems to imply Peace, and Happiness in all other Respects:

* As if either this was the chief Subject to which Peace was desirable ; Or through that to be derived upon all besides, *Because of the House of the Lord our God, I will seek thy Good. v. 9.* A just and seasonable Pattern for our Observation : And agreeable to our Saviour's Rule, that *we must seek first the Kingdom of God and his Righteousness.*

Our principal Care, and Endeavours, and our most earnest Prayer to God, must be in behalf of his Church, and true Religion ; and to follow the Steps of David herein, For that, which is established among us ; That he would grant, as we are taught by it to pray, " that the Course of this World may be so peaceably ordered by his Governance, that his Church may joyfully serve him in all godly Quietness.

Our Prayers, as well as our Endeavors, are very needful here ; as being the chiefest of God's Blessings, and which is perfective of all the rest.

* *Quarite pacem & felicitatem ejus quia ab illâ pendet totius regni pax. Munster.*

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And it was remarkably so in the Jewish State : For the Destruction of their Temple was the Occasion, and Consummation of the total, and inevitable Ruin of that People, and Nation. And from the Experience of our own domestick Troubles in the Rebellion of the last Century : We may be convinc'd, and might be caution'd too, one wou'd think to see, that there is no Security for the State ; when the Church is in Danger.

For God's sake, and our own, O Pray for the Peace of Jerusalem, so literally adapted to the Christian State, that the most glorious Part of the Church, *that*, which we hope to arrive at, bears its blessed Denomination from hence. For the *heavenly Jerusalem is the Mother of us all.* Gal. 4. v. 26. Well may we be termed Citizens of that *no small City* ; when it will be our Glory to be so for ever. Here therefore is our chiefeft Concern, and here let us apply our most earnest and serious Devotion.

Not less just, than seasonable, when Atheism and Irreligion, which cast down Foundations ; is the Pestilence that walketh not in Darknes, but in Noon Day. And tho' we might here bring to our Thoughts those numerous, and irreclaimable Heresies, and Schisms *that* are among us. Perhaps in many, the Atheist, whose End they serve ; and who serves his End by them ; is the chief Instrument of such our domestick Divisions.

And have we not had of late very plain and
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lamentable Instances for more than mere Suspicion. Seeing that the most notorious Profligates in Religion, and the greatest Enemies to all that is either natural, or revealed; have both by their Talk, their Writings, and their Actions interested themselves in all things with those; that have been against the true, and solid Interest of our Established Church. And oh! that we cou'd not say, *they are not all Israel, which are of Israel!*

But our Business, or Intent is not to open our Complaints any further, than to move and direct our Prayers; "That God would *cleanse* and *defend* his Church, cleanse it from intestine and defend it from its open Enemies, and keep it with his perpetual Mercy, that, as he has promised *the gates of hell may not prevail against it. Matth. 16. v. 18.* That it's sound Doctrine, and truly Divine, Catholick, and primitive Discipline may be preserved inviolable in its Apostolical, Episcopal Constitution, and in the due Exercise of those Holy Offices, we are so happily blest with; and that our Zion *may be the joy of the whole Earth, Psal. 48. v. 1.*

This also does direct us; 2ly, to pray for Peace and Union among us. O Pray for *the Peace of Jerusalem*, or of those that are the Inhabitants of it: For such the Place there mentioned must signify, and so Holy David does here explain his own Meaning at the 8th Verse, *For my Brethren, and Companions sakes, I will now say, Peace be with thee.*

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II

And ought we not to follow him in this : For can we send up a more seasonable, and necessary Request to Heaven, than to beg this Blessing of a national, domestick Peace, and to say with Zeal and Devotion, as our Church directs us daily ; *Give Peace in our Time, O Lord. That he wou'd heal all our Breaches ; Cure all our Divisions ; that we may with one Heart and one Mouth glorify God, even the Father of our Lord Jesus Christ. Rom. 15. v. 6.*

In the foregoing Petition we were to pray for the Church of God ; Here for Peace, and Unity among its Members : That, as we do own the same Faith, and are the profest Members of the same Church, have the same Rules to walk by ; So may we keep up strictly to them, and be firmly uniform both in Faith and Practice.

We have always had Enemies from without : The Papist, and Dissenter are the known, and profest Adversaries of our Peace ; and declare open War against our *Sion* or Spiritual *Jerusalem*. But to have our Brethren, and those that *walk with us in the House of God as Friends*, rise up against us. Is the peculiar Misfortune, not to say, very great Fault, of some in our Times.

Let us pray, that God would now at length, put an end to this dangerous, and unreasonable Difference ; that we may not be as the Prophet speaks, *Isai. 19. v. 2. Brother against Brother ; and a Man's Foes those of his own Household. Matth. 10. v. 36.*

And when this is done, as God grant it may, then with better Success we may send up our Prayers to God, for such, that cut themselves off from our Church; and in that from the Catholick Church of Christ, by their impious, and unwarrantable Divisions.

And under this Consideration it may be seasonable and commendable in us, and not devious from the President before us to sollicite, and pray for the Peace of all People and Nations; according to our Litany Petition; "And that it
" may please thee to give to all Nations Unity,
" Peace, and Concord; we beseech thee to
" hear us, good Lord: Nor is this, I say, foreign to the Subject before us, and the Intent of David, in this Advice of *Praying for Jerusalem*: Whither, not only, *the Tribes go up, the Tribes of the Lord*, as he says, v. 4. But, as it's said, *Zion is the joy of the whole earth*, Psalm 48. v. 2. As if this earthly *Jerusalem* was typically, and in some Sense really *the Mother of all*. And there were dwelling at *Jerusalem* Jews, devout Men, out of every Nation under Heaven. Acts 2. v. 5. And how many different Nations, and People are there mentioned in the following Verses? Undoubtedly not excluded from this blessed Prayer of the Holy now the happy David; at the Ascent to the Temple? And, as certainly at this time included in the Success of it: For, as St. Peter tells them, *the promise is unto you, and to your Children, and to all that are afar off*, v. 39.

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Who were thereupon equally included with the Jews, in the *Thousands*, that were added to them, v. 41. And the Charity of our *Jerusalem* is not short of this; that declares in the Performance of that most solemn sacramental Consecration. That our Redeemer made "a full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction for the Sins of the whole World.

And in Conformity to this Profession, on the Day of this tremendous Sacrifice; prays God, "to have mercy upon all Jews, Turks, Infidels, and Hereticks. Thus this Union among Christians, and uniting of all Men to us; that we may be all one Fold under one Shepherd Jesus Christ our Lord. *John* 10. v. 16. Is, and must be intended by every good Christian, that heartily prays for the Peace of our *Jerusalem*.

3ly, The quiet and regular Administration of Justice may be also imply'd, and signify'd by our Prayer hereupon; O Pray for the Peace of *Jerusalem*. *Ibi est magnum Synedrium jus dicens toti regno*, saith *Grotius* upon it. For there are set, or rather, there do sit *Thrones of Judgment*: v. 5. tho' very magnificent in Structure, as we may gather from *1 Kings* 4. v. 7. Yet more stately, and remarkable in their Design, and Use. The equitable Distribution of Justice was that, which got King *Solomon* the highest Renown and Veneration among his People, beyond the Lawrels of the brightest Conqueror. For
upon

upon his happy Decision between the Two Women about their Children, the sacred Text tells us, *All Israel heard of the Judgment which the King had judged, and they feared the King; for they saw that the Wisdom of God was in him to do Judgment, 1 Kings 3. v. 28.* And if there be any thing observable in the Order of Petitions, it may be remarkable; that the very first Petition, this wise, just, and great King makes in that solemn, and glorious Dedication of the Temple is this: *If any Man trespass against his Neighbour, and an Oath be laid upon him, to cause him to swear; and the Oath come before thine Altar in this House; Then hear thou in Heaven, and do, and judge thy Servants, condemning the wicked, to bring his way upon his Head, and justifying the Righteous to give him according to his Righteousness. 1 Kings 8. v. 31, 32.* The righteous God, that loveth Righteousness, and hateth Iniquity, is really glorified; and his People truly happy: *When Judgment runs down as Waters, and Righteousness as a mighty Stream. Amos 5. v. 24.* 'Tis the most flourishing State, and Condition of all true Peace, and Prosperity to a People, or Nation: And what so glorious as Redressing Wrongs and Injuries, drying up the Tears of Widows, and the Fatherless; Revenging them of unmerciful Enemies; turning their Sorrow into Joy, and Gladness; as *Job* speaks, *chap. 29. from v. 11. to v. 18.*

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In a word, helping them to right that suffer wrong, and doing, or making all Men to do, as they wou'd be done by ; is the honourable and divine Work of Magistracy and Authority, the quite opposite to Wars, and rumors of Wars; that bring nothing to our view, or hearing, but Oppression, Blood, Fire, Devastation, Plagues, Famine, ruin'd Families, numberless Orphans, and disconsolate Widows. Not only civil Institutions, but all Laws of Nature, and Humanity, are silenced in the fury of armed Violence, and military Execution.

Oh may we here no more of this ; But be still blest with the Grave and venerable Seats of Justice, and the impartial Distribution of wholesome Laws ; the great Happiness of all earthly Blessing ; to which, under God, we owe the well-being, even of our Religion it self. And we'll give our Adversaries leave to object against us ; what I hope, we shall never return upon them ; that *ours is a parliamentary Religion*, tho' not merely so ; and a Church establish'd by Law.

Upon which, and many other Accounts ; To Pray for our *Jerusalem* in this respect also ; Is, to pray as we daily do, That God wou'd endue his Ministers with Righteousness ; And to grant to all that are put in Authority ; That they may truly, and indifferently minister Justice to the Punishment of Wickedness and Vice, and to the Maintenance of God's true Religion, and Virtue.

4ly and Lastly, *To Pray for the Peace of Jerusalem*, is to Pray for the supreme Royal Authority, or Sovereign Power; *The Thrones of the house of David, the latter part v. 5.* 'Twas more than bare Words of Course, or mere Ceremony, what the People of *Israel* said concerning *David*; *Thou art worth ten thousand of us, 2 Sam. 18. v. 3.* What Influence Sovereign Princes have over a Church, or Nation, few People perhaps have known by dire Experience, more than we.

We may too justly apply to our selves that sorrowful Saying of the Prophet, *The Breath of our Nostrils, the anointed of the Lord, was taken in their Pits, of whom we said, under his shadow we shall live. Lamen. 4. v. 20.*

That long Rebellion of Schism, and Disloyalty; those Tares, that are pestilential to the Wheat to this day; and God knows, whether they may be ever rooted up till the last great Harvest: Our dreadful Dissentions, and what are sprung from them, are chiefly owing to the Evils, and Sufferings, that beset that great Royal Saint and Martyr. And of what unappy effect his Children's Misfortunes have prov'd to all the People; are so fresh, that I need say no more of it: But as a Motive with other Matters, for calling upon you with the Apostles as he does, *μεγιστον παντων*, chiefly, or principally first of all, *Let Prayers and Supplications be made for all Men, for Kings, and all that are in Authority; that under them we may lead a quiet and peaceable Life in all Godliness and*
Honesty.

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Honesty. Wise, religious, and virtuous Princes, are the greatest earthly Blessings, the highest Instruments of God's Glory; and a most unspeakable Happiness to any Nation. *Kings shall be by nursing-fathers, and their Queens by nursing-mothers.* *Isaiah 49. v. 23.* Is God's most gracious Promise to his Church, and People.

When a *Constantine*, or an *ANNE*, adorn the Imperial Crown; whose virtuous Endowments do as much darken the most glittering Jewels of it, as the bright Noon-day Sun does the least Spangle of the Firmament; Such may certainly be said to rule by him, as they do for him, and nearly to resemble the Name he himself is pleas'd to give them; *I have said ye are Gods, Psal. 82. v. 6.* And in just Consequence of it, we may then expect what we have in part experienc'd, and hope for more; The Improvement of Religion, and Virtue, Security and Plenty, and every good Work; as the happy Product of this single Blessing. If even in a State of Captivity, the Prophet cou'd assure his People, as he does *Baruch 1. v. 11, 12.* *That by praying for the Life of Nabuchodonosor, King of Babylon, and for the Life of Baltasar, his Son, that their Days may be upon Earth, as the Days of Heaven; The Lord will give us strength, and lighten our Eyes, and we shall live under his shadow, and find Favour.* What Enlargements of the Blessings we enjoy; and Additionals may we expect, by the strict and religious Observance of the Duty, we are thus called to,

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this Day, by our Church every day, and in each Part of it; In Praying for our Gracious Sovereign. And if our Prayers herein are heard and answered, as we trust in God they will be this day, and all the Days of our Life; They are like, and sure to be as effectual, and beneficial to our selves, as the most private particular, selfish Petitions can possibly prove to us.

In this momentous Part, let us pray for the *Peace of Jerusalem*, and say, *O Lord save the Queen, who putteth her Trust in thee. Send her Help from thy Holy Place. And evermore mightily defend her. Let her Enemies have no Advantage against her. Let not the wicked approach to hurt her. O Lord bear our Prayer. And let our Cry come unto thee.*

Thus have we seen, and considered the Subject of our Prayer; and that the *Peace of Jerusalem* implies; 1st, The Peace and Happiness of God's Church and true Religion. 2ly, Union and Concord among us, *Peace on Earth, good Will towards Men.* 3ly, The free Administration of Justice, and Judgment. 4ly, Peace and Happiness to the Regal Throne and Sovereign Power.

Now the Usefulness, and Necessity of Prayer for this, or any sort of Peace, we can desire, or hope for will abundantly appear from the following Particulars. 1st, Prayer is the sure, and only Means for obtaining the Divine Favour and Blessings. 2ly, We have great Reason to pray for this, as the Consummation of the whole. 3ly, As there is an absolute Necessity of

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in this Case. 4ly, As it is peculiarly pleasing to God. *O Pray for the Peace of Jerusalem.*

For 1st, this is a sure Means, and effectual Way to obtain it from him, who has said, *Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you. Mat. 7. v. 7.* This is experimentally true through the whole Tenor of the Word of God; where we shall never find any one Instance, where the Prayers of the Faithful did fail, or was disappointed in its desired Event, and Success.

Whither should we go in all our Needs, and Necessities; but to our gracious God, our heavenly Father, that is ready nay desirous to answer us. *For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.* Or what Man is there of you, whom if his Son ask Bread, will he give him a Stone? Or if he ask a Fish, will he give him a Serpent? How much more shall your Father, which is in Heaven, give good Things to them, that ask him? Matthew c. 7. v. 8, 9, 10, 11. And Prayer is the very means prescrib'd by God for Redress in our greatest Difficulties, and Danger. *Is any among you afflicted, let him pray?* James 5. v. 13. With this additional Comfort, *That his Ears are open to our Prayers.* Psal. 34. v. 15. So powerful, and effective are these in procuring the divine Help in all Urgencies, and Wants; that the Holy Apostle tells us plainly, that it is thro' Neglect or Defect herein, that we are not plentifully supply'd from the Boun-

ties of Providence. James 4. v. 23. *Ye have not, because ye ask not, ye ask and receive not, because ye ask amiss.*

Let us convince our selves as we ought, that in all publick and private Concerns, our chief Help and only Sufficiency is from God. We are much to blame, and shall be certainly disappointed, if we expect it from any other Hand, exclusive of this. *Do not err, my beloved Brethren, every good Gift, and every perfect Gift is from above, and cometh down from the Father of Lights.* James 1. v. 16, 17. And the same Apostle directs us the very way, with ample Encouragement, for the procuring the divine Favour at the fifth verse, *if any of you lack Wisdom which from Solomon's Prayer and Doctrine implies all that is desirable, Let him ask of God, that giveth to all Men liberally.* We shall not only have what we ask, but upon or for our asking our gracious God will give us good Measures prest down, heap'd together, and running over as our Lord tells us, on Performance of this very Duty. The Way is open, and we are invited to it. *Come unto me all ye that labour and are heavy laden; and I will give you Rest.* Matth. 11. v. 28. Hereby we shall prevent all Dangers, dispel our Fears, remove our Sufferings, make our Enemies to be at Peace with us, and pacify God himself. I shall conclude this with that excellent Expression of our good Church Homily. *Sure it is, that there is nothing more expedient and needful for Mankind in*

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the World than Prayer, and that there is nothing in all the World more strong than a Man, that giveth himself to fervent Prayer. Hom. of Prayer. O pray for the Peace, &c. For again, Secondly, this is the greatest, and most comprehensive of all Blessings; As we have shewn in some Measure, and consider'd already; and shall therefore make no further Use of this Truth, than to urge from it the Necessity, and Fervency of our Prayer on this Account. We should certainly with the utmost Zeal, and Affection of our Souls with all Humility and Devotion, beg that of God, which is a Completion of all, and in a manner the chiefest Good that Earth or Heaven can be blest with; what was the joyful Song of Angels, *Peace on Earth, good Will towards Men.* Without this Blessing all Enjoyments are flat or imperfect, and in private Concerns especially, without Peace all is insignificant, and disrelishing. Let us therefore pray for it with that Zeal, and Earnestness, it deserves from us. Let us prize it and pray for it, according to its Worth; and the Rate and Value, which God himself is pleased to lay upon it. For, as if he had no greater or better Treasure in store for them; David tells us, Psalm. 29. v. 11. *The Lord will bless his People with, or the Lord will give his People the Blessing of Peace.* If therefore we send up our Prayers to Heaven, and we are of all Men most miserable, if we do not; Let this be in our Hearts, and our Lips, when together and asunder; in the House of God, in the

the Family, and in the Closet, in publick and private, at all times, and in all Places. O pray for the Peace of Jerusalem. And the rather because in the Third Place, there is an absolute Necessity of doing it, there being no other way or means to obtain it. Human Policy, wise and Christian Endeavours may do much, and we may have just and good Expectations from the present commendable Undertakings in this kind, and these worthy Instruments in it. But without the special divine Concurrence, all Hopes will be vain, and the very best Industry, and Applications fruitless, and ineffectual. He is the God, that maketh Men to be of one Mind in an House. Psalm 68. v. 6. Not to mention the many different Interests, and Dispositions, here and elsewhere, against what we are now endeavouring and praying for; We cannot but know, that the grand Adversary to Mankind, to God, and all that's good; will do all he can to obstruct, and if possible, prevent such a blessed Work. To obviate this and all other Oppositions, our Church affords us suitable Petitions on this very Account praying, as it does. Give Peace in our Time, O Lord, because there is none other that fighteth for us, but only thou, O God. For as David speaks very truly, 'tis he and he only that breaketh the Bow and cutteth the Spear in sunder, and burneth the Chariots in the Fire. Psal. 46. v. 9.

This is a Work worthy of God, and to be effected by him only, who is the Author of Peace

The Way to Peace. 23

Peace, as our Church says, and to whom we so justly pray. *Give unto thy Servants that Peace, which the World cannot give : O pray for the Peace of Jerusalem.* For in the fourth and last Place, *It is what is most acceptable to God.*

Our Case hereupon is vastly different from that which St. James complains of ; *ye ask, and have not, because ye ask amiss.* c. 4. v. 8. In this Request we are sure to be highly pleasing, and acceptable to God. *For he is the God of Peace, and God is Love.* When therefore we rightly perform, as here recommended and enjoyned ; we send up the most acceptable Sacrifice to God ; and become Sharers in that gracious Promise of our Lord. Matth. 5. v. 9. *Blessed are the Peacemakers for they shall be called the Children of God.* The Children of God now, and when our present Warfare is ended, which one Way or other will certainly last to the End of our Lives. We shall be received into the Number of his Blessed Children, that dwell in the Mansions of Peace, and Glory to all Eternity.

Now the God of Peace, that brought again from the Dead our Lord Jesus, that great Shepherd of the Sheep, thro' the Blood of the Everlasting Covenant. Make you perfect in every good Work to do his Will, working in you that which is well pleasing in his Sight, thro' Jesus Christ, to whom be Glory for ever, and ever. Amen.

F I N I S.

The Way to Peace

1. As our Church, says, and to whom we
 2. are bound, Our duty is to separate from
 3. the world, and to keep the
 4. commandments of God, that we may
 5. abide in his love, and that we may
 6. bring forth much fruit to the glory
 7. of the Father. And this is the love
 8. that abides in us, that we may
 9. keep his commandments, and that we
 10. may abide in his love, and that we
 11. may bring forth much fruit to the
 12. glory of the Father.

*Lamentation for the Fall of the
Righteous.*

A

SERMON

On the MARTYRDOM of the Blessed
King CHARLES I.

PREACH'D in the
Parish CHURCH

OF

KINGSTON in Surry

January 30. 17th.

By THOMAS COOKE Curate of
Kingston.

To be a Subject is greater temporal Felicity
than to be a King. Bp. Taylor

L O N D O N,

Printed for Samuel Keble at the Turk's-head
in Fleetstreet, and Henry Clements at the
Half-moon in St. Paul's-Church-Yard. 17th

Lamentation for the Fall of the
Righteous.

SERMON

ON THE MARTYRDOM OF THE BLESSED
KING CHARLES I.

PREACHED IN THE

PARISH CHURCH

OF

KINGSTON in SWITZ

January 20 1771

THOMAS COOK Curate of
Kingston

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LONDON

Printed for Samuel Kettle at the Turk's-head
in Fleetstreet, and Henry Clements at the
Half-moon in St. Pauls-Church-lane. 1771

ISAIAH LVII. V. 1.

*The Righteous perisheth, and no Man layeth
it to heart.*

Murder ! Murder ! Murder ! Is a proper Exclamation for every true Englishman this Day : And this doleful Cry may be justly eccho'd in every Part and Corner of our guilty Nation, upon this sad, and solemn Occasion.

Upon the Murder of *Abner*, *David* said to all the People, *rend your Cloaths, and gird you with Sackcloth, and mourn* ; both Prince, and People did accordingly : And all the People wept with this doleful Cry in their Mouths ; *thy Hands were not bound, nor thy Feet put into Fetters ; as a Man falleth before wicked Men, so fellest thou, and all the People wept again over him.* 2 Sam. 3. 4. If the Lamentation for the untimely Fate of a Subject was thus heavy, and general. Surely the mourning of this Day for a Prince, for such a Prince, as his very Murderers must own him to be, cannot, or at least, ought not to come short of the President before us.

Had

Had David fallen by the Hands of his rebellious Subjects, as Abner did by Joab's. Since they, as we see, thus universally wept for the Subject, what their Sorrow and Lamentation would, upon that sad Occasion, have been for their King, does almost surpass Imagination. When God in his *righteous Judgment*, for the Punishment of a sinful Nation, does permit *crude Men, Sons of Belial, as this day, to embrown their Hands, in the Blood of his Anointed*, holy, righteous, and innocent Person; the greatest Guilt, next to such a Murder; is not only the Justification of it, *that seems to be the same with it*, and an actual Repetition of the Fact, the greatest Guilt, I say, next to such a Murder; is an Unconcernment or Indifference of such a People, or Nation, that have the Thoughts, Remembrance, or Apprehension before them of such a calamitous Instance, we are now speaking of; and now called to lament. *The Righteous perisheth, and no Man layeth it to Heart*; Is what the Prophet mentions here, by way of particular Wonder and Admiration; and of no less Guilt and Scandal: As if he should say, what Days do we live in! To what a Degree are Mens Minds and Manners corrupted! How insensible are they become of God's Judgments! How divided of all Humanity! How inflexible to Repentment, and devoid of all Bowels of Mercy and Compassion! *Is it nothing to you, all ye that pass by? Behold, and see, if their be any Sorrow*

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now like to my Sorrow, which is done unto me, wherewith the Lord hath afflicted me in the Day of his fierce Anger. Lament. I. v. 12.

This Prophet *Jeremy* concurs with *Isaiab*, in representing it, as a most lamentable Consideration for any to be indifferent, or unconcern'd on such Occasions: And to be very blameable in not being moved, and affected with such sad Instances of God's severe Providences towards his Servants. *The Righteous perisheth, and no Man layeth it to Heart.*

The Righteous perisheth, Good Men, the true, and faithful Servants of God, do not only meet with very great Calamities, and encounter Difficulties, and Sufferings beyond other Men to that Degree, that, *if in this Life only they have Hope, they were of all Men most miserable*; But hereby also is denoted and signify'd the highest Consummation, or the very Pitch and Extremity of their Suffering. *The Righteous perisheth*, not only does die, for that is appointed once for all Men; but is subjected to a very miserable and untimely Fate. Their State must be, and is such, as proceeded from that cruel Tyrant, that thought it not sufficient for Men to die, *Nisi se sentiant mori*, except they died in an extraordinary Manner; and with peculiar Severity. *

'Tis not the Death, but the Manner, or Circumstance of it, the Prophet refers to in this Expression: Such a Case, as is now before us.

* *Tolli auferri cum ipsius rei perditione. Grot. in loc.*

We have abundant Instances of Kings; that quitted their Thrones, and are laid down in the Dust with other Mortals. The Place, and Temple of God where we are now assembled, exhibits to us Monuments not a few of Royal Ashes, that wait for the Resurrection of the great Day: But to suite one to the Text and to bring an adequate Instance of a Prince that perished, and comes within the Verge of that calamitous State, here mention'd by *Isaiab.* We must go ten Miles from us, *and* there behold, *a Righteous Man* indeed *that perisheth*, Abus'd by those, he had advanc'd; Betray'd by his Friends, Affronted by his Senate, The Foundation, and Beginning of his Sorrows; Driven from his Palace, Forc'd from his Family, Fought against and distressed wherever he went, Betray'd by those he trusted, unto those that kept him in rigorous Custody; that deny'd him (which this Saint most complain'd of) the Assistance of his religious Guides; that hurry'd him to their *Pandemonium*; they blasphemously nam'd a Court, and, of Justice thence to their horrid Prison, carrying him with the most provoking Insults to the Place of dismal Judgment.

See the Righteous Man there, (we may see him even now in our Thoughts) standing on the fatal Scaffold, *a Spectacle to the World, to Angels, and to Men.* And behold, by way of retrospective Thought, or Review, his perishing

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thing State by a fatal Blow; Upon which also we may smite upon our Breasts, and say, *certainly this was a Righteous Man*, and as certain that *he perish'd*.

Thus extraordinary Contingencies of Sorrows and Sufferings, concluding in final, and utter Destruction, is that which is here represented, as the calamitous Case before us: *The Righteous perisheth*; a Case certainly that deserves, and calls for the deepest Concern, and Lamentation, Yet the Want of this is what the Prophet complains of, and undoubtedly calls for a due Concernment at the same time. *The Righteous perisheth, and no Man layeth it to Heart*; that is, does not duly consider, or contemplate this serious Matter, so as to see, and acknowledge the Hand and Providence of God herein; Applying himself to do those Duties, that are necessary, and requisite upon such a sad and solemn Occasion.

I will not here mispend so much time, as to vent out long Exclamations against such pitiless Wretches, that are so far from joining with us in the necessary, holy Offices of this Day; that they are perhaps at this very moment, provoking further Judgments by their impious Insults, and prophane *Bacchanalia*: Oh! may the Prayers of this Day for their Conversion be heard!

Let us now see, how, and upon what Accounts, this, and such like perishing Instances, may move and affect us, and should by us be laid to Heart.

1st. As such a Spectacle, or Consideration is, in it self, and in its own Nature, very influential upon Mankind. And *that* it is both as to Pity, and Admiration, Which, however seemingly different, do yet both occur upon the Consideration of the Subject before us.

Innocence, and Virtue under Sufferings, have often melted their very Persecutors, and tired out their Cruelty. Humanity, that is, our very very Being, Frame, or Constitution, does necessarily, and inevitably lead us to a *sharing* Concern in Men's Misfortunes: And as he comes short of a true Man, so does he much more of a true Christian, that does not *Weep with them that weep, and mourn with them that mourn.*

The undoubted Innocence of the Martyr before us, and the Greatness of his Sufferings was almost too big for his very Enemies. Some of whom did not only relent; but others could not shelter themselves better, as they thought, than under the horrid Scandals, and unjust Reproaches, (foreign to their other Republican Pretences) which their blasphemous, and impious Tongues, that were set on Fire of Hell vented against this great Saint and Martyr, the Lord's Anointed.

Again, This is a Sight, or Consideration, that does not only move Pity, but Admiration too; A good Man's Suffering with Courage, and Resolution, toucheth us to the very Heart; and warms our Soul with Respect, and Veneration.

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tion towards him ; the Heathen cou'd say in his lofty Strain, *Ecce Spectaculum dignum ad quod respiciat Deus operi suo intentus ; Vir fortis cum mala fortuna compositus. Seneca de Prov. c. 2.* Divinity it self, tho' intent on Business, is affected with a particular Concern and Regard upon such moving Objects ; and has a singular Value, and Esteem for brave, and innocent Sufferers.

Upon the Circumstances of our Saviour's Sufferings, it's said, *Matth. 27. v. 54. The Centurion, and they that were with him feared greatly, saying, truly this was the Son of God.* They were struck with such Awe, and profound Admiration hereupon ; that they brake forth into the highest Acknowledgment towards him ; *truly this was the Son of God.* His Suffering was a Proof or Manifestation of his greatest Glory : And as the Apostle speaks, *God made the Captain of our Salvation perfect thro' Sufferings. Heb. 2. v. 10.* Suitable to this it is, that for a Proof, and Exercise of their Faith and Patience, and for a Crown of more exceeding Weight of Glory ; God permits his Servants to be exercis'd with Sorrow, Sufferings, and Afflictions, that the Trial of their Faith being much more precious than of Gold, that perisheth tho' it be tryed with Fire, might be found unto Praise, and Honour, and Glory. *1 Pet. 1. v. 7.* And the Royal suffering Saint of this Day, manifested a particular, and extraordinary Greatness in this sad, and sorrowful Time. In the Eyes

of Heaven, and to the Thoughts of all good Men, he was more glorious, and magnificent in his mounting the Scaffold, than the Throne. Whoever had seen, or do consider him in his Procession thither, or behold him with their Eye or Thought, treading the dismal Stage, viewing the Block, the fatal Axe, and bespeaking as he did, so calmly the vizarded Russians : speaking such Heavenly Things to his Spiritual Assistant, and to all there present, must be struck with great Concern ; To see him there praying for his guilty Subjects, pardoning his bitter Enemies, and praying God to do so too ; begging Blessings upon his distressed Family ; lifting up Holy Hands *without Wrath and Doubting*, with rapturous Eyes looking unto Jesus ; commending his Soul into the Hands of his dear Redeemer ; to see him, so resolutely and meekly, go as a Lamb to the Slaughter, and lay down his Neck with such Humility, and Devotion, and his innocent Blood spilt upon the Ground, like Water, must force us to say how is the Mighty fallen, or how mightily does he fall ? Such moving and tremendous Circumstances ; such noble, and truly Christian Behavior, so closely imitating the Steps of our Blessed Lord ; are undoubted Proof of a most heroic, glorious, and exalted Spirit. Many have held their Government longer, and with greater Prosperity ; *Nemo tam fortiter reliquit*, none ever left it so bravely so Christianly, as our *Charles the Martyr*.

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Thus our Church with a particular Honour, and in a sort of Triumph, does declare, and acknowledge in a remaining Part of this Day's Service. "Tho' we cannot reflect upon so foul an Act, but with Horror and Astonishment; yet do we most gratefully commemorate the Glories of thy Grace, which then shined forth in thine Anointed; whom thou wast pleas'd, even at the Hour of Death, to endue with an eminent Measure of exemplary Patience, Meekness, and Charity before the Face of his cruel Enemies. Thus the Suffering of righteous, and good Men, and that of this Day especially ought to be *laid to Heart* by way of Pity, and Admiration.

2ly, Another Reason for our deep, and just Concernment for the Suffering of the Righteous, is upon Account of the Reflection it makes on the Dispensations of God, or the Divine Providence. The Arguments on the side of prosperous Wickedness were, as *David* thought, almost invincible; and the Objections rais'd from such inequitable Proceedings, were so stubborn, that he says hereupon, *But as for me, my Feet were almost gone; my Steps had well nigh slipped; when I saw the Prosperity of the Wicked.* Psal. 37. v. 2, 3. When the Jews saw our Lord nailed, and hanging on the Cross; and, as at that time, more than seemingly deserted of Heaven; for he himself cry'd out, *My God, my God, why hast thou forsaken me?* They opprobriously, and with some present Appearance of

E 2 Truth,

Truth, make this Reflexion ; *Matth. 27. v. 42.*
 43. (In the Lesson you have heard) *He saved
 others, himself he cannot save ; if he be the
 King of Israel, let him now come down from the
 Cross ; and we will believe him ; he trusted in
 God, that he would deliver him ; let him deli
 ver him, if he will have him.*

The present Distresses and Adversities of good
 Men, are so cogent for the side of Irreligion, that
 they are not to be thoroughly answered ; but
 by looking into the After-state, and the Re
 compensate of another World : *Ye have wearied
 the Lord with your Words : Yet ye say, where
 in have we wearied him ? when ye say, every
 one that doth evil is good in the sight of the
 Lord, and he delighteth in them ; and where
 is the God of Judgment ? Mal. 2. v. 17.* May
 be too closely objected upon this dreadful Tra
 gedie. “ When (as our Church speaks) God
 “ did permit his dear Servant, our dread Sovereign
 “ reign King *Charles I.* to be, as upon this day
 “ given up to the violent Outrages of wicked
 “ Men, to be despitefully us’d, and at last mur
 “ dered by them. And we may be allowed to
 say upon such an Occasion ; *Verily, thou art
 God, that hidest thy self. Isa. 45. v. 15.* When
 such a righteous Man, such a great, religious
 Prince, doth perish with such horrid Solemn
 ty ; to be judg’d, condemn’d and butchered
 at his own Palace, by his Subjects with
 many sad, and such provoking Circumstances
 We may say on this Murder, as *David* did of
 the

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v. 42. That of King Saul; 2 Sam. i. v. 19, 20. *The Beauty of Israel is slain upon the high Places: How are the mighty fallen? Tell it not in Gath; publish it not in the Streets of Askalon; lest the Daughters of the Philistines rejoice; lest the Daughters of the uncircumcised Triumph.*

Enemies to God's true Religion have too much Grounds from the Permissions of such severe Occurrences; to strengthen themselves in their Wickedness, and Incredulity; *These Things thou hast done, and I kept silence; thou thoughtest, that I was altogether such a one as thyself.* Psalm 50. 21. It carries them you see to such a Height of Impiety, as to entitle, or esteem God himself, the Author, or Approver of their wicked Practices. And it was actually so in that great Rebellion, consummated in the Villany of this Day. They blasphem'd God, and the King together; such Resistance and Regicide that some of our Conventicle Friends, and their Favourites, want to be at again; they term'd the Cause of God, they were to advance his Honour, in pulling down his Church, to set up his Kingdom, by dethroning and murdering his Anointed; Grievances were to be redrest by the Blood, and Plunder of the best Subjects:

The hardned Wretches of this Day could impiously cant, where is the God of *Marston Moor*, and the God of *Naseby*? Because God had there permitted their Villany, to be successful against that Righteous King, whom they

they afterwards murdered: This is such Pre-
tence to Religion, and such Form of Godli-
ness, as is Argument for Atheists, and Sport
for Devils. Let us *lay it to Heart*, and in the
mournful Solemnity of this Day; express our
Sorrow, hereupon in those Words of *Joshua*,
Chap. 7. v. 8. & 9. *O Lord what shall I say,
And what wilt thou do unto thy great Name.*

Thirdly, and Lastly, we should *lay the pe-
rishing of the Righteous to Heart*. And it
would be very strange and monstrous, if we
did not, considering the general subsequent Ca-
lamity hereupon, which the Holy Prophet
before us does not only intimate; but plainly
signifies, and expresses as the necessary, and in-
evitable Consequence of this Judgment. *The
Righteous perisheth, and no Man layeth it to
Heart; and merciful Men are taken away;
none considering that the Righteous is taken
away from Evil to come.* *

This therefore is to be consider'd by us, that
as *the Righteous is taken away from an Evil to
come*, upon his Removal, there is an Evil to
come. *Lot* must depart out of *Sodom*, before
God does punish that Place; and the sacred
Text tells us, *God could not do any Thing; till
that was done.* Gen. 19. v. 22. But when he

* Ut non videant Oculi tui mala quæ inducturus sum super
locum istum. Tolluntur pii ne sentiant futuram ultionem &
hoc tamen non attenditur. Moritur pius ne videat popul
Captivitatem. Antequam horribiles Dei incidant ultiones, Gro
&c. Critic.

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was escap'd to Zoar. Then the Lord rain'd
upon Sodom and Gomorrah, Brimstone and Fire,
from the Lord out of Heaven, v. 24.

The History, and Account of this Example
shews us sufficiently, that it is the Righteous,
who are the Security and Protection for a Peo-
ple, or a Nation: That for their sake, and
theirs only, God delays, defers, or removes
his Judgments.

So that the Destruction of these, does as
necessarily suppose, and infer a total Ruin to
the Remnant, that is left, as the rooting up
Foundations; or pulling down the Pillars of
a Building; does the Decay or Downfal of
the Fabrick, they support; Sufficiently verify'd
in the perishing of this *Righteous Prince*, of
whom it might be said, as it is in the follow-
ing Verse, v. 2. *He shall enter into Peace*, This
Righteous Man is gone to his Rest, exchange'd
his Crown of Thorns for a Crown of Righte-
ousness; which the Lord the *Righteous Judge*
has given him. Theirs, and theirs only is the
Calamity that are left behind to behold a Church;
when this bright Defender is taken from it,
born by Schisms, and Divisions, defac'd with
blasphemous Sects, and Heresies; it's regular
Orders and Episcopacy, the *Dat esse* that gives
being, or Constitution to a Christian Church,
pronounc'd Antichristian; and all that is sa-
cred, villify'd; and despised; Altars prophan'd,
temples demolish'd, Prayers contemn'd, and
sacraments abus'd.

No

No Wonder this Destruction in the Church should be succeeded by Rapine and Desolation in the State. Then we might see Palaces defac'd, noble Seats possess'd by Rebels, and their Owners ruin'd, imprisoned, and murdered by them: Loyal Families, with Women and Children, driven from their Homes, seeking their Bread in desolate Places. And when the stately Oak of Monarchy was cut down, this poor Nation, our native Country was harass'd, with Seventeen Forms or in the Scripture Term, *Briers* of Government in few Years Time.

These, and many more Grievances, and Horrors that the time will not allow me to rehearse, were the doleful Effects of this Righteous Man's Fall. And can we from this show a Specimen, like them so well; as to wish for and be running into the same again?

Let such dear bought Experience prevail with us at least in this our Day to see, and seek after the Things, that belong to our Peace, both Church, and State. And oh! that we could prevail with such, that were accessory to, to approve the Deed of their Fathers; to join with us in a hearty Lamentation, for this innocent Blood; And to avoid also and detest the mischievous ways, and Methods that lead to it.

Whatever their former Pretences were, and perhaps carry'd beyond their earliest Intention, they cannot but be now fully satisfy'd that our Church, and Constitution, has so little Inclination

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tion, or Disposition to Popery; that it is the best if not only, Fortress, and Security against it.

Should we forget or (as we have done sufficiently) forgive the Instruments of the Father's Ruin, they cannot forget who they were, Christ his Son, that unfortunate Prince, and help to make him so with their Thanks, for his restoring God to his Dominion over Conferences; by his illegally dispensing with the setting up Popish and Dissenting Conventicles. If they can prove, that our Church has, in the least Degree, any Tendency to that Popery, which they have made the noisy Pretence to ruine our Church, our Prince, and our Nation heretofore; We'll shut up these Gates, leave our Desks, and Pulpits for them, and go to theirs. If they cannot do this, let them in God's Name, leave their Meetings, shut up their Doors, and come to us, where Christ's true Faith is kept inviolable, where the Honour of God, and his Vicegerent, are most happily secur'd. And in short, this is that becomes us all, studiously to observe, to fear God, and honour the Queen.

And you above all that are Magistrates, will remember from whom you derive your Authority, and whose Ensigns you bear. If our Lord made Argument for Obedience, from *Cæsars* Image on the Coyn; The Sword, the civil Magistrate bears, *in Vain*, must shew his honourable Relation to that strict Duty of Loyalty, He owes to the

42 *Lamentation for the*

reign, whose Authority, and Power is represented, and exercised by him. The cruel Indignity of this Day lopt off all the Branches of Magisterial Authority; Magistracy in all Parts and Members of it, was abus'd, affronted, and in a manner actually murdered in its Head: Where, as in the natural Body, all Life is gone, all Motion extinguish'd, by a Decol-lation.

You therefore, that would rule well; and be worthy of double Honour, must take more especial Care of your great, and as I may say, Royal Trust; By being, in due Subordination to her Majesty, and in an Imitation of her, zealous Defenders, of our most holy Faith; of our establish'd Church, and the Dispensers in it of God's most Holy Word, and Sacraments. By your encouraging all true Church Men, and Loyal Subjects: And by the impartial Distribution of Justice and Judgment: And in being your selves both in your Offices, and out of them Examples of strict Conformity, and untainted Loyalty, and of all Holy Duty, and Obedience.

And if Men learn how to rule well, and how to obey both God, and Man, according to their respective Stations; Our Lord Christ who must reign, till he hath put all Enemies under his Feet; When the End cometh, when he shall have delivered up the Kingdom to God even the Father, when he shall have put down

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all Rule, and all Authority, and Power. (1 Cor. 15. v. 25. & 24.) Shall at the great Day of Recompences; give us a joyful Resurrection with this Righteous Prince, and glorious Martyr, and all other holy Men, and Women, that have liv'd, and dyed in his true Faith and Fear and make us all, as 'tis said, Rev. 1. v. 6. Kings, and Priests unto God, and his Father; to him be Glory and Dominion for ever, and ever. Amen.

FINIS.

...and Power. (1 Cor.
...Shall at the great Day of
...Give us a joyful Reurrection
...and glorious Mar-
...other holy Men, and Women, that
...in his true Faith and Love
...his Father;
...for ever, and

A circular ink stamp from the University of Cambridge Library is positioned over the lower portion of the page. The outer ring of the stamp contains the words "UNIVERSITY OF CAMBRIDGE" at the top and "LIBRARY" at the bottom. In the center of the stamp, there is a small emblem featuring a cross and four lions, which is the coat of arms of the university. The stamp is slightly faded and partially obscures the printed text below it.